

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MEERKNES: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

No. 6. Vol. XXX.

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Price One Penny.

ENGLAND'S COMING PERIL.

Scarcely a day has passed for weeks without bringing us news over the wires about the movements of the Fenians. According to the accounts which we have received, considerable alarm is felt in many places in England respecting them. The widespread nature of their organization, as seen in the breaking out of trouble in wholly unexpected quarters, and the mystery in which all their movements are shrouded, produce a feeling of general and well-founded alarm in the government and people. Were the nature of their organization and movements thoroughly known, they would not be much feared. But they operate in secret, and a few bold men, scattered through the various towns of the kingdom, are capable of exciting very great alarm in all quarters. The danger is greatly magnified by the fears of the people. The operations of the Fenians show what an amount of mischief can be done by secret organizations, in the midst of a powerful empire. Though in many respects contemptible, and in our

opinion utterly inadequate to achieve the ostensible object of the organization, namely, the redemption of Ireland, still the Fenians are successful in stirring the British empire to its very heart, and a feeling of uneasiness and dread has seized its rulers.

As near as we can learn, it is the intention of the British government to wield the full power of the law against those of the Fenians actually caught in treasonable transactions, and at the same time pursue a kind and conciliatory policy towards the people of Ireland, and endeavor to ameliorate their condition. This is the best course the government can take under the circumstances. It would have been every way better if the wrongs of Ireland, and the oppressions under which she has groaned, had received attention years ago. The sufferings and discontent of the people have afforded excellent opportunities to professional agitators to practise their vocation, and they have not failed to avail themselves of them.

The despatches to-day state that an

English paper—the *Sunday Observer*—asserts that the government is acting with a full knowledge of the secret plans of the Fenians, and that the alarm which they have caused is subsiding. This is not the first time that such statements have been made by the English papers. It is their policy to lessen the public alarm on the subject, and to have the idea go out that the government has all the necessary information about this organization in its possession. England need not delude herself with the idea that she can bring such difficulties to a speedy termination. Crushing out these insurrectionary movements is like stamping out fire; while it is being extinguished in one place, it is apt to break out in another. If Fenianism should be broken up, and its adherents destroyed, insurrections and trouble will likely crop out in other forms and under other names.

In connection with these troubles in England, the call which has been made upon the people of this Territory to make donations of means to send for their poor co-religionists in England, possesses great significance. If sufficient means can be raised, not one Latter-day Saint who wishes to come will be left in England, and the British Mission, so far as that island is concerned, will cease to be. The Elders, for a time at least, will be relieved from the responsibility of

preaching to the English nation. Such a withdrawal of the Elders and Saints would be portentous of evil to England and her people. For upwards of 30 years missionaries of the Church of Jesus Christ of Latter-day Saints have gone to Great Britain in an almost unbroken column. They have borne a faithful testimony to the inhabitants of that island. The nation is to-day without excuse for its rejection of the message sent unto it. The consequences of neglecting this warning must come upon the government and people.

England, as well as every other nation which has a full and fair opportunity of hearing and obeying the truth, cannot escape from the consequences of her own acts. The United States have had their troubles; and while in the midst of them the English thought that Republican institutions were on their trial. They proclaimed them a failure, and pointed with exulting pride to the stability and prosperity of their own government. But now troubles are thickening around them. The insurrectionary movements of the Fenians; the growing power and increasing demands of the ultra liberal party for further concessions; with other causes, threaten trouble to Britain which her wisest statesmen will find it difficult, if not impossible, to avert.—*Deseret Evening News*.

SKETCHES FROM THE BOOK OF MORMON.

BY ELDER KARL G. MAESER.

THE END OF THE KINGS.

It would be extremely difficult to follow up the thread of the narrative throughout the records of Mosiah II., without getting confused within those many interwoven meshes of the net of events, which make this part of the Book of Mormon one of the most characteristic and important, if we could not take an oversight over the whole, as a traveller only obtains a thorough idea of the *ensemble* of the many streets, places, and buildings

constituting a city, by beholding it from a large eminence. Having obtained, for the same reason, a general view of this grand episode, it will resolve itself into beautiful order, and the great plans of an overruling providence will be made apparent, as they are to be discovered in the development of all human history.

Out of the seeming chaos, as the natural focus to which all other related incidents are converging like radii to a common centre, rises the city of

Zarahemla, which being discovered by Mosiah I. as an insignificant town, inhabited by the last remnants of a once powerful nation, was raised by him, his people, their intelligence, and the spirit of God attending their efforts, to a centrality of renown and great power.

When Mosiah I. departed with a portion of the Nephite nation from his former home, he left behind him by far the greater portion of Nephites, who, in connection with others from Shilom, are spoken of again at a later period, at the occasion of Amulon, one of the priests of Noah, who was governor over them, at the same time he tyrannized over Alma and his little band, and also when his and the other priests' sons took upon themselves the name of Nephites again, being doubtless aware of their superiority over the uncultivated Lamanites, and evidently claiming the name of Nephites as a distinction or kind of aristocracy in the land; being, however, through this movement, unconsciously the means of preparing the Lamanites for those marvellous changes that transpired among the next generations, when preachers of repentance went from among Laman to the apostate house of Nephi.

After several expeditions at various times had started out from Zarahemla, to rejoin the main stock of Nephi, which would have been lost sight of very likely altogether, without the subsequent events attending those enterprises, those exciting intermez-zos commence, which form the main feature of the records of Mosiah II. The expedition of Ammon brings to light the history of Shilom with its three kings, and is the cause of the reunion of the most of these people with Zarahemla, under Limhi, (bringing with them 24 gold plates with engravings, to be translated by Mosiah I., which has been done, and is found in the latter part of the Book of Mormon, under the name of the Book of Ether,) as the first company of returning Nephites, which is soon followed by the arrival of Alma's train; these migrations making thus the city a centre stake of Zion, for that period, in the true sense of the term.

The long and successful reigns of

her three wise kings had raised Zarahemla, in spite of the many vicissitudes she had to encounter, to that prominence in which we behold her when that great change took place, which transformed the kingdom into a republic. Mosiah II. commenced his reign in humility and disinterestedness, gaining thereby the confidence of the people, and continued his career with wisdom, by which he made sure of the veneration of his subjects, and using his influence to plant in them the principles of piety and true worship of the God of Christ, preparatory to the appearance of Alma, by whom baptism for the remission of sins, and the administration of the Aaronic Priesthood were introduced, and the real threshold of the kingdom of God was entered upon. Although himself endowed with prophetic gifts, Mosiah II. surrenders, without jealousy or smallness of heart, the authority of the High Priesthood over the whole Church to Alma, sustaining that man of God in all his movements with a readiness, that gives shining evidence how much he valued the interests of the kingdom of God above personal glory.

The vision which converted his four sons, with young Alma, from their wayward course to the service of Israel's God, is a testimony that he and his noble friend must have been pleading in secret with the Lord for their children's salvation, and that the Lord had accepted their dedication; giving, by that, the comforting assurance to all Israel, that before Him the father's prayers and faith will be a foundation for the children's safety; that He will not suffer the house of the righteous to go down forever, nor the hopes of the honest in heart to be triumphed over by the Evil One.

After having reigned thirty-three years in a manner that places him among the best monarchs the world ever saw, and according to principles which, having been for so long a time the bulwark of his country's welfare, he wished to preserve for the time to come, Mosiah II. drew up a constitution for the commonwealth of Zarahemla, which although not known to us in all its details, nevertheless appears

to have had universal freedom in religious matters, and the punishment for lying among its paragraphs, and lets us conclude, therefore, upon the spirit of the whole; and inasmuch as stability is one of the first requisites of a state organization, the constitution established by Mosiah II., lasting for many generations unabated in its benign influence, justly places its founder among the greatest lawgivers of history from Moses to Joseph Smith.

The great Alma, the friend and counsellor of his later years, having died, his own son Aaron declining the honors of royalty, his other sons being on a foreign mission among the Lamanites, and the feeling of contention against the Saints by the unbelieving portion of the Zarahemlaites running high, the old king understood that his time had passed, and a new period was being ushered in, that required fresh and energetic intelligences to control the new combinations of cir-

cumstances with unwavering hand, and he abdicated, being thus the last of the three kings who, by their wise and God-fearing governments, had made Zarahemla a beautiful city of Zion. Mosiah handed over to young Alma his holy trust—the plates of Nephi, the plates of Limhi, and the charge over the whole people—seeing yet, in his declining years, the young republic pursuing an onward course like a new-built ship on her first voyage, under full sail before the wind.

Thus closes the long gallery of representations of events during nearly three generations, and Mosiah II., the Prophet, king, lawgiver and historian, who spoke faithfully in his records of everything and everybody connected with the history of his days, except himself, was finally gathered home to his fathers, leaving the reins of government in the hands of young Alma, first judge of the republic.

THE GHETTO OF FRANKFORT AND THE ROTHSCHILD FAMILY.

(Translated from the German.)

Till towards the close of the middle ages, the Frankfort Jews were in a better position than in later time. They were considered until the year 1349, when the Christian citizens purchased the right over them, as chamber servants of the Emperor—i.e., as tributaries and *proteges*, and not only had their own jurisdiction, but also a communal administration of their own. Even after they had become the property of the Frankfort citizens, they still continued to administer their own religious and communal affairs, were called burghers of the city, and in law differed only in so far from the Christian citizens that they did not enjoy the higher political rights, and did not pay the *beede*, or the tax assessed every year upon every citizen separately, according to his means, but an impost fixed in perpetuity levied upon each Jew. Thus

they could not become members of the ancient courts or political corporations, and in consequence thereof they were not admitted to the military service of the city. But they were allowed to hold real estate, to reside in every part of the city, and to carry on every kind of business not connected with the corporations, called guilds.

Of a restriction in the choice of street to live in there was then no question. It is true there existed then already at Frankfort a so-called Jewry, but no Jew was compelled to reside there, and it contained as many Christian as Jewish inhabitants. Even some of the most distinguished Christian families had their houses in Jewry, and in the years between 1364 and 1375, even the chief magistrate of the city, the so-called elder burgomaster, resided there. Undoubtedly most Jews had their houses in the street

called after them, for in it were situated their synagogue, bath, and so-called dancing-house—i.e., a communal building in which communal entertainments were given; moreover, people like best to live among those who have religion, customs, and language in common with them.

The change for the worse in the comparatively happy position of the Frankfort Jews, commenced with the beginning of the fifteenth century. The change gradually became worse, reaching its lowest ebb at the beginning of the seventeenth century. As early as the year 1425, the Jews of Frankfort were no longer called citizens, but were called Jew citizens. In the "Jew's Order" of 1489, they were distinctly forbidden to call themselves citizens of Frankfort. In the same code of laws it is laid down that every Jew must get renewed every three years his license to live at Frankfort, and that he may be expelled even within that period. The hardest blow struck at the Jews in the fifteenth century, was the decree of 1460, which ordered them to quit the houses hitherto inhabited by them, and to remove to a separate street, to which in future they were all to be confined. This decree in general was an emanation from the spirit of disfavor into which the Jews had fallen, but its immediate cause was the vicinity of most of the Jewish houses to the principal church, which was considered as a profanation of Christian divine service. It is, it was said, an insult to the Christian religion that the Jews should celebrate divine service in such proximity to a church; moreover, Christian worship is disturbed by the practice of the Jewish ceremonies quite audible in the church; still worse, the Jews can see from their houses the administration of Christian sacraments, and hear the hymns sung in the church. This removal and separation of the Jews had been enjoined on the Council by the Emperor Frederic III., as early as the year 1442, but this imperial order was not then complied with. In 1458 Frederic III. repeated his order, this time the town council obeyed. In 1462, the Jews were obliged to move into the ghetto.

The ghetto was established in a thinly inhabited quarter of the city, and so separated from the neighboring Christian houses that it was truly isolated. It had three entrances—one at each end and one in the centre. When the town council resolved upon the establishment of the ghetto, the Jews strove with all their might to frustrate the design. In the memorial which they in 1460 presented to the authorities, they urged the complete isolation of the new ghetto, whereby it would become difficult to render them assistance should they require it; the peril they would be exposed to from the mob when passing through the neighboring streets; and the insecurity against attacks from strangers who attended the annual fairs. They offered to wall up the entrance to the street then chiefly inhabited by them, which was opposite the church, to surround this street with a high wall, nay, with two, and to quit the houses which lay near the church. All these representations were fruitless. Two years afterwards the Jews were obliged to remove to the new quarter, which was called New Egypt, because its inhabitants were there as much enslaved as were their ancestors in Egypt of old. For the rest the houses in the new street were built at the expense of the city authorities, and there were also in it a synagogue, a cold bath, a house for dancing, and a Jewish inn. But on the other hand, all Jewish buildings became the property of the city. For these new houses the Jews had to pay annual rent to the city treasury. Only 150 years later the buildings were declared to be their property, but not the ground. They therefore had henceforth to pay a ground rent instead of house rent; and this ground rent was paid by them until the abolition of the ghetto in our days. This ghetto remained for 345 years the only place in which the Jews of Frankfort were permitted to reside. As exceptions must be considered, the short periods they were allowed to reside out of the ghetto while their houses were being rebuilt after conflagrations, and once in consequence of their expulsion from Frankfort. Only once (in 1713) was the ghetto enlarged

The Jews at that time bought a garden adjoining their quarter, and after a long opposition of the authorities, only overcome by the final decision of the Imperial court, were at last allowed to build on the vacant space. A change for the better took place in 1807, in the reign of the *prince primas*. He ordered the walls and the gates of the ghetto to be broken down, and gave the Jews permission also to reside in a number of streets adjoining the ghetto. A few years later (in 1811) the same prince granted to the Jews all rights enjoyed by their fellow citizens, and consequently also that of residing wherever they chose. Since that time the Jews have retained this right.

Until 1711, when the ghetto was entirely burnt down, it was a most dingy district. The streets were only 12 feet wide; the broadest had only a width of from 15 to 16 feet. It consisted of 129 closely built houses, some of which were exceedingly high. It was, of course, impossible for any vehicle to turn round, and in order to some extent to obviate stoppages, the authorities in 1580 enlarged the middle passage leading into the ghetto.

But not only had the Jews to reside in these dingy, unhealthy streets, they were, in addition, in a great measure debarred from the enjoyment of fresh air. The three entrances to the ghetto were provided with gates, and these were not only shut every night, but also every Sunday and on all Christian and Jewish holidays. Only in cases of necessity, ingress and egress were permitted, and this by means of a small wicket in the gate. Further, no Jew was allowed to enter the town grove, which was the only place for a walk within ancient Frankfort, surrounded as it was with broad ditches and high walls, the gates of which were shut every evening and opened every morning. When in modern time the moats and ramparts were converted into promenades, the Jews were for a time not permitted to walk on them, but were obliged to keep to the highway alongside. There was even a quarter of the town which they formerly hardly dared to visit. They were distinctly forbidden to enter any of the streets adjoining the

principal church; and if any one did so, his hat was sure to be knocked off by the passer by. If he had occasion to pass the place near the town hall, he was restricted to the east side thereof; and only during the fair and once a year, when presenting the customary new year's gift to the burgomaster, were they permitted to enter the main entrance of this building. If a Jew had any business there, he was obliged to enter through a side entrance.

Even in the streets legally accessible to them, they were exposed to ill-treatment and insults from the mob and young people. Three years had scarcely passed since their forcible removal to the ghetto, when the town council found itself obliged, by a severe decree, to forbid the maltreatment of the Jews, and insulting them while passing through the streets. However, injunctions of this kind were fruitless; on the contrary, the ill-usage and insults in course of time became worse and worse. Stones, snowballs, and dirt were thrown at them; they were pulled by the beard and knocked about. Nor were the Jews ever addressed by most Christians except by "thou." This ill-treatment continued until the beginning of the present century. Every blackguard meeting a Jew, considered himself privileged, by calling after him, "Jew, show respect," to compel him to take off his hat. There are still alive people who, when boys, had to submit to this insult, and the Baron Anselm De Rothschild, in his youth, was more than once insulted in this manner.

Let us now return to the account of the ghetto. It was since 1616, in consequence of the ill-treatment of the Jews, placed under the special protection of the emperor and the empire. The cause of this was as follows: The guilds of Frankfort had been for some years in open rebellion against the authorities, usurped all power, and at last, on Aug. 22, 1614, an armed mob, chiefly composed of journeymen, fell upon the hated Jews. Ringleader was one Vincenz Fettmilch, a gingerbread baker, who was also the directing head of the rebellious guilds. The Jews having become acquainted with the design of the mob, not only armed,

ore up the pavement of their streets, but shut one of the gates, and barricaded the other, on which the attack was expected. The assailants, however, penetrated into the ghetto through a house adjoining this gate, which they destroyed. Towards 4 o'clock in the afternoon, there arose a combat which lasted eight hours, during which persons were wounded on both sides, and two Jews and one Christian killed. The Jews being inferior in numbers, were pushed back farther and farther, while a portion of the assailants plundered the undefended houses. They had receded to about the middle of the street, when at last one of the two burgomasters, followed by armed citizens, appeared, and drove out the assailants and plunderers. All the Jews now repaired to their cemetery, situated on the other

end of their street, and whither, at the very commencement of the combat, the women and children had fled; however, a portion of the Jews had, during the combat, found refuge in Christian houses. On the morrow the Jews carried away as much of their property as could be removed, transporting it to the cemetery. In the meanwhile the burgomaster garrisoned the ghetto. They still were in great danger, because a portion of the mob had sworn to destroy them, and Vincenz Fettmilch had, in the name of the burghers, given them formal notice of the withdrawal of protection. The town council being deprived of its authority, was unable to protect them, and therefore determined to remove them from the city as speedily as possible. This took place Aug. 23rd, at noon.

[TO BE CONTINUED.]

BE SOMETHING.

A great many men have no desire to aspire to anything, but to labor and toil from morning to night for a small pittance, just sufficient to keep body and spirit together, and, with their families live, or, I should rather say, die out a miserable existence upon the earth. When they, with their partners in life, have labored and toiled for the space of many weary years, to build up the great ones of the earth, and have become about ready to pass into the grave, in too many cases prematurely, for the want of proper food to nourish and sustain them, and clothes to shield their bodies from the wintry blast; and after having raised up a family of sons and daughters to share no better fate than their own, what prospect lies before them, after all these years of toil and trouble has been passed through? Why, nothing presents itself but the poor-house and a pauper's grave. And when, perhaps, by the kind entreaties of some friend, they have been admitted into the asylum for the poor, they are separated from each

other, and often not allowed an opportunity of seeing each other's face, or speaking to each other a friendly word, when, because of the infirmities of age, such associations are most required to comfort and cheer their drooping spirits. Surely, the saying of the poet has been exemplified in this at least, "Man's inhumanity to man makes countless thousands mourn." And then when death, which some suppose to be the poor man's dearest friend, has laid them in the silent tomb, they leave but little trace behind them, with the exception, perhaps, of a few relations who may *seem* to mourn for a few short days, and then all is over, they very soon are no more thought of, and are as though they had never been.

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Surely the God of Abraham, of Isaac, and of Jacob, has never designed that his sons and daughters should come to this world to live and die in such a manner. No, God has sent his children here to earth for a far more glorious purpose. Man has been sent here to pass through an ex-

perience that will qualify him to fill the exalted place our Father desires his children should occupy. The only way by which man can attain to this is, to obey the laws of God, and receive his promised blessing, the Holy Ghost, which gift will lead and guide him into all truth, both spiritual and temporal. He can then, by adopting this course, manifest his desire to "be something." By acting in this way, he also becomes a joint heir with Jesus Christ, his elder brother, to all his Father's possessions. "The earth is the Lord's, and the fulness thereof," and he will bestow it upon his children who keep his laws and walk in his statutes, and they shall become kings and rulers in his kingdom on the earth forever and ever.

Now, O man, arise and shake off the chains which have bound you, and behold the glorious promises which your Father has made. He has never desired that his children should be in the low, degraded condition that I have pictured. No, He made man in His own image, and desires that he should become like unto Him in all things. Jesus, on one occasion, prayed to his Father that the Apostles might

become one with him, as he and his Father were one, and not only them, but all who would believe in him through their teachings. Thus, then, we see that it is no vain thing for a man to aspire to "be something." Men have walked in bye and forbidden paths, and have hewn out unto themselves "cisterns that will hold no water." They have chosen to walk in their own ways, and have brought upon themselves the displeasure of God, hence the condition of thousands and tens of thousands of the human family to-day, whom we see weltering in sin, misery, and death. But thanks be to God our heavenly Father for again bestowing upon men his holy Priesthood, by which they have power to teach their brethren the Gospel plan, through obedience to which they may hear these cheering words said unto them, "Well done thou good and faithful servant, thou hast been faithful over a few things, I will now make thee ruler over many things." Truly, then, when men have aspired unto this and have obtained it, they indeed and of a truth have become something.

JOHN GILLIES.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 8, 1868.

CONSEQUENCES OF NATIONAL SIN.

ISRAEL, though brought from the humblest condition in Egypt, was led by the angel of God through the sea and the wilderness, and by commandment of the Most High, having depopulated the wicked nations, took possession of Judea, and became rapidly the head of all surrounding nations, and was for many years a Republic—the Twelve United States of Israel. But discontented with their unparalleled prosperity, insisted on having a king, and even then the glory of their temple, their palaces, and the wisdom of their kings, though proverbial abroad, were found on visitation more than half untold.

Israel's earliest crime was idolatry, which led to adultery, fornication, and their kindred evils, until they were broken and divided into two nations—

the ten tribes against Judah and Benjamin, until they fought against each other in furious fratricidal civil war, as have the North and South in America. Warned by their faithful Prophets, who, in great humiliation, and oft in persecution and sorrow, delivered the word of the Lord unto them, they repented not, or if at all, but temporarily, and grew more and more blind in their unbelief, and hardened in their sins, until when Christ came in fulfilment of the law and of the prediction of their Prophets, they could not and would not discern Him, although Moses and all the Prophets had foretold and written of Him. How deeply damning are the effects of sin! What more ruinous or penal consequences than blind unbelief and hardness of heart, can be inflicted as results of open and continued transgression!

Professed Christians generally are united in the belief, that the condition of the Jews for the last eighteen hundred years, has been the direct result of their having rejected the Gospel and crucified the Lord Jesus Christ, that this was the climax of their crimes, and that its appalling consequences have been in strict fulfilment of the promises and prophecies of their own great Prophet Moses, as recorded, Deut. xxviii, as well as in fulfilment of the words of Christ, who also declared the destruction of Jerusalem, the dispersion of the Jews, and the desolation of their happy land and magnificent capital. This world-wide dispensation of heaven's displeasure cannot be ignored: the presence everywhere of some of this afflicted people is a standing reminder of the fearful and fatal consequences of national sin.

In a no less providential manner has the God of Israel, of Joseph, and of Brigham, raised up the United States of North America. After inspiring Columbus with a belief, amounting in the judgment of his cotemporaries to infatuation, and arming him with zeal, courage, and perseverance that outdid even Romish bigotry, He wrought upon a Catholic sovereign to furnish Columbus an outfit for his voyage of discovery. Though meagre to presumption the supply, mutinous and discordant his fellow voyagers, the God who inspired him to the enterprise, sustained him to a conclusion that startled the old world by the discovery of the new one. Directly the puritans in England, protesting against the government of Henry VIII., because it was not sufficiently Protestant, proceeded to form a colony, where they might worship God according to the dictates of their own consciences.

If not commanded, they were permitted to drive out the Yancton, Mohican, and other nations that occupied the land, until there were about the same number of colonies in the new world, as there were tribes in Israel. Though they had acquired religious liberty, they were subjected to oppression of Government, by increased taxation without representation, which aroused them unitedly to cast off foreign domination, frame a bill of rights, and declare themselves free and independent. In their mighty efforts for freedom, they sought the Lord, who strengthened their arms and rendered them victorious.

In devising a new government, its founders were devoutly inspired to construct it in a spirit so broad and liberal, as to render it inviting to the poor and oppressed of all nations. In their earnest desire to glorify God and benefit all mankind, they were inspired to adopt a Constitution so generous and beneficent in its provisions, that the Lord has said, "He who keepeth the law of God, hath no need to break the laws of the land." For more than half a century the United States demonstrated to the world the excellence of her in-

stitutions, the skill and ability of her statesmen, and the intelligence and enterprise of her people, until the number of her States was doubled, her territory extended from the Atlantic to the Pacific, her resources were boundless, and her arms triumphed everywhere. The opinions of her judges became precedents in law; her statesmen were great lights, whose opinions on Constitutional and international law were everywhere respected; her Presidents dictated ultimatums to various European monarchs, which as often met with compliance; her commerce extended over every water; her *E Pluribus Unum* maintained a handsome respect for her flag in every land and on every sea; until, foremost in the rank of national progress, she was everywhere known as an asylum for the poor, and famed in song as "the land of the free, and the home of the brave."

During this tide of unsurpassed prosperity, He who gave the law to Moses on Sinai, and in fulfilment of which, and of the Prophets, had received a body prepared for him by the Father, and had been offered as a sacrifice for the sins of the world, now declared the ushering in of the "dispensation of the fulness of times," and of his intention to gather together all who are in Christ, both in heaven and on earth, by designating his Prophet, and sending angels to teach and ordain him unto the mighty work, and invest him with the holy Melchisedec Priesthood—the power of endless lives for man—instructing him where to find, and how to bring forth the ancient history of the recently discovered continent, a secret which baffled the researches of the old world; also, how to organize His Church, as He himself had anciently done both in Judea and America.

Simultaneous with the restoration of these most priceless gifts of heaven to man, commences a devilish, deadly hate towards all who receive them. As the meek obey, the wicked do more wickedly, mob violence usurps the place and functions of even-handed justice; fire and the sword, imprisonment and exile, destitution and disease, despoil the homes of the Saints, and render life a burden. Seeking their Constitutional rights at the hands of the Executive, they are told, "Your cause is just, but I can do nothing for you." Although the dispersed of Judah are in their midst, a standing monument of God's wrath for shedding innocent blood, the wicked cannot, or will not take heed, but fearing the potency of eternal truth, after nearly forty legal trials, and as many acquittals, of that great Prophet, Joseph Smith, his enemies declare, "the law can not reach him, but powder and ball shall." He of whom the Lord Jesus said, "let no man set on my servant Joseph, for I have forgiven him his sins, and I will justify him," was, with his brother Hyrum, martyred by the shedding of their innocent blood. Oh! fatal deed! Judah, by falling on that rock, was broken; "but upon whomsoever it shall fall, it shall grind him to powder." Such is the fate in store for the once glorious United States.

C O R R E S P O N D E N C E .

AMERICA.
Great Salt Lake City,
Jan. 6, 1868.

Dear Brother Franklin,—I feel it
my duty to drop a few lines to you.

I think when we parted, we agreed to write to each other, and according to promise, I wrote a lengthy letter to you at the commencement of our Legislative Session, one year ago the fore

part of December. I have thought many times since I would write again, but the multiplicity of business, temporal and spiritual, has occupied all my time. I have received the STARS, for which I feel thankful. I see by the STARS President Young has kept up a correspondence with you, and given you the news in general. We were visited with grasshoppers through the midsummer and fall, appearing like a heavy snow storm. They visited nearly the whole Territory, and laid their eggs in the earth through this region and on South, I think, to St. George; but we have had such warm weather up to now, that many have hatched out, and it is thought by some that most of them are destroyed. The wheat was mostly saved in this county and South, but our corn, oats, and vegetables, were either destroyed or badly injured; fruit was badly injured.

We had an interesting Conference in the big Tabernacle. An exertion was made to gather the poor from England. We have had quite a sick time this fall, and a good many deaths.

Our Legislature meets next Monday. There is some talk about Wade's and Cragin's Utah Bills; they are very bitter and salty. Congress may pass them, for the party now in power are capable of performing almost any mean act; but we do not borrow any trouble upon the subject, for God is at the helm.

We are having the School of the Prophets revived again this winter. We are having much good teaching. President Young is laboring very hard to get the people to become one in all things, temporal as well as spiritual, to trade with and sustain ourselves, and not our enemies. During the summer we visited St. George, also Bear Lake Valley. O. Pratt travelled with us.

All the Saints are required to keep the fast days, abstain from food, attend meetings, support the poor, &c. Our fast meetings are attended by most of the faithful. We have had very heavy rains and floods of late, both North and South, considerable damage in some places. Mrs. Woodruff called upon sister Richards last evening, all were well. They have a

family party to-night, Beulah has gone to spend the evening with them. I was sorry to learn of the affliction of two of your boys since you left home, one of whom, as you know, has lost his leg. My son Wilford, upon whom I began to lean to take the hard work off from me, was called with the rest to go to the Muddy; but it is all right with me. He got himself a wife before he left, the elder daughter of Elias Smith, Emily Jane; she is a fine, good girl. He left in good spirits.

The great National Railroad is making rapid strides to meet in Utah. Our enemies have great hopes of soon trapping us. They are looking for our destruction, but they will be woefully disappointed. It is very dull times throughout the United States, as well as Utah, in money and business matters. Many of our merchants have hard times to stir up and pay their debts. This has its backward effect in gathering means to bring out the Saints from abroad; yet a great exertion is being made through the Territory. President Young wants to remove the whole Church from England, Elders and all. I expect this would be quite a consolation to you. I hope it may be effected. I wish you would write me a letter, and tell me how you are getting along. I have never heard anything from you, only what I get in the STAR. I am enjoying quite good health, considering my age and hard work; I will be 61 in March. Brother John Taylor has had three sick spells this summer and fall; it was the congestion of the bowels. We thought he would die the last time, but he is now around again. Mrs. Woodruff sends her best respects to you. Your son Franklin was with us in the Legislature last winter. I do not know who will be our officers this winter. Govr. Durkee is still with us. Mr. Secretary Reed is superseded by Mr. Edward Higgins, of Michigan.

Please remember me to all associated with you. You are daily remembered in all our prayers before the Lord, especially in holy places. You have my earnest daily prayer for your prosperity and welfare. Your brother in the Gospel of Christ,

W. WOODRUFF.

MINUTES OF THE BIRMINGHAM CONFERENCE,

HELD IN THE ODD-FELLOWS' HALL, BIRMINGHAM, ON SUNDAY, JAN. 26, 1868.

Present on the Stand—Franklin D. Richards, President of the European Mission; Elders Charles W. Penrose and William B. Preston, from the Liverpool Office; Presidents John Parry of the Welsh District, Aurelius Miner of the Manchester District, James McGaw of the Nottingham District, Griffith Roberts of the London Conference, John D. Rees of the Swansea Conference, Isaac A. Kimball of the Leicestershire Conference, George Hunter of the Warwickshire Conference, Isaac Alldredge of the Staffordshire Conference, and Moses Thatcher of the Birmingham Conference; John Sharp and John F. Hardie, Travelling Elders in the Scottish District; Robert Dye, Travelling Elder in the Norwich Conference; R. Erastus Egan, Travelling Elder in the Liverpool Conference, and Zebulon Jacobs, Henry C. Jacobs, and Henry J. Moore, Travelling Elders in the Birmingham Conference.

11 a.m.

Meeting opened with singing by the choir. Prayer by Elder C. W. Penrose. Singing.

Elder Moses Thatcher made a few introductory remarks, and called upon the Elders travelling in the Conference for a report of their labors.

Elder Zebulon Jacobs represented the Branches in his district as being in good condition. The Saints were striving to live nearer to God, and to avoid everything that savors of death. Trimming the vine of the dead branches had produced good results.

Elder Henry J. Moore corroborated the remarks of brother Jacobs, and said that though the Saints were very poor, yet they were rich in the blessings of the Gospel of Christ.

Elder Henry C. Jacobs said the Saints in his district were improving, and were striving to combat error, and to overcome every object that stands in the way of their salvation, temporal and spiritual.

Elder Thatcher said Elder James

Stuart was laboring at Barrow, in Lancashire; he had baptized three persons, and was hospitably received by many persons there. The Saints throughout the Conference were rejoicing in the hope of a speedy deliverance from this country. They were also endeavoring to spread the Gospel. Tract societies had been formed, and though the distributors met with some opposition, good had resulted from their exertions. The report of our last Conference which appeared in the Birmingham papers, had been copied by other journals, and had done much to allay prejudice. He then read the Financial and Statistical Reports, which were accepted. The total income for the year was £785 7s. 2d. The statistics showed that there were 11 Branches, 81 Elders, 51 Priests, 32 Teachers, and 36 Deacons; received during the half year, 32 persons; removed, 36; excommunicated, 32; dead, 3; emigrated, 7; baptized, 50; total number of members, including officers, 858.

President Richards in wishing the Saints present a happy new year, said he believed that so far they had felt this to be the happiest year of their lives, for the Prophet of God had called upon the people in Zion to help bring home the poor Saints from abroad, and this had caused hope and joy to spring up in the breasts of thousands. Wherever he travelled among the Saints in these lands, he heard the cry, "we want to go home." Zion was their home, for it was the spot nearest to that heaven where their Father dwells. Who next to God was their greatest friend? It was President Brigham Young. He had proved this for many years, and before long the world would know that he was their greatest benefactor. The President had instructed him to select for emigration the oldest members of the Church who had been faithful. If any were left, it would be those who had been the shortest time in the Church, and they ought not to complain, but

rather rejoice that their brethren and sisters were delivered.

The Authorities of the Church were then presented and sustained by unanimous vote.

The choir sang, "Come go with me," &c. Meeting dismissed with prayer by Elder W. B. Preston.

2.30.

Opened with singing. Prayer by Elder W. B. Preston. Singing.

Elder Griffith Roberts in reporting the London District, over which he presides, said they number 1100, and have 8 places of public worship. He had labored there ten months, and had been abundantly blest in his labors. The Saints, he said, are a good and God-blest people, and rejoicing at the prospect of being assisted by the people in Utah, to leave their native land for the land of Zion.

Elder James McGaw said the Saints in the Nottingham District number 900, and have 21 meeting places. He bore his testimony to the unity of the Saints, and said they manifested greater love for mankind than any people besides. He said the people do not know Brigham Young; if they did, they would know him to be the greatest philanthropist of the age, and the greatest friend that the poor have.

Elder A. Miner said they number 1200 in the Manchester District, and have increased between 80 and 90 during the year, and still the people are ignorant concerning our doctrines; but when once they are enlightened on this point, they readily discover that "Mormonism" is what they have been looking for for years. Such people obey the truth and enjoy the blessings of the Gospel, as promised to all true believers.

Elder John Parry, President of the Welsh District, said he obeyed the Gospel 21½ years ago in Liverpool. He was then appointed on a mission to Wales, where he labored 8 years. He then emigrated to Zion, or Utah, where he remained 9 years in peace, and while there he never heard the name of the Lord taken in vain, neither did he see drunkenness in the Territory, but all was peace and plenty. He personally knew Brigham Young, and could bear testimony in the name

of Jesus Christ, and by the spirit of prophecy, that Brigham Young is a Prophet of the living God. This knowledge admitted of no argument, but could be received by all who obeyed the laws of heaven. The number of Saints in Wales is from 1800 to 2000, and they are steadily on the increase. 236 were baptized in 1867.

Singing. Prayer by Elder Robert Dye.

6 p.m.

Choir sang. Prayer by Elder Isaac A. Kimball. Singing.

Elder Charles W. Penrose said, all the Prophets whose writings had been handed down to us, had spoken of a great work which God would accomplish in the latter days. Their predictions were being fulfilled in the establishment of this Church. He bore testimony that the God of Abraham, Isaac, and Jacob, has spoken from heaven in these days, and that angels had ministered unto men, that the holy Apostleship was restored, and that the Elders who were bearing their testimony to the nations, were doing so by virtue of divine authority. Showed that the times of the Gentiles were nearly fulfilled, and that God was about to restore the kingdom unto Israel. The government of heaven was being established upon the earth, and that kingdom which was now growing up in Utah, would eventually control all nations. Bore testimony to the integrity of President Young and the Saints in Utah, and exhorted all present to obey the Gospel and serve the God of Israel.

President Richards said every dispensation had its peculiar features. This was a dispensation of gathering. The world did not believe that the Lord had anything to do with such a people as the Latter-day Saints. When Noah built his ark amidst the jeers and ridicule of the people in that dispensation, they laughed at what they thought to be his folly, but Noah's words came to pass to their destruction. When Israel were in bondage, the Egyptians looked upon them as only fit to do their heaviest work; and as for Moses, why, was he not a foundling who was picked up among the bulrushes? but after awhile he led

his people out of bondage, and they became the Twelve United States of Israel. When Christ came the people rejected him, and now they were scattered among all nations. Why should the Saints be rejected by the world? Would not the 900 or 1000 Saints in Birmingham and its vicinity, compare favorably with the same number of any other class of citizens? They were a people who had felt their need of salvation, and when the truth came to them, they had received it gladly, and were now striving to live by it. He rejoiced to think that many of them would not be there this time next year. He rejoiced so much at their prospects, that he could scarcely forget it long enough to speak about anything else, and he wished he could persuade our friends who were not of us, to repent and go down into the waters of baptism, that they might receive the holy Spirit, and go along with us to Zion. He said he would extend the invitation to any who had not obeyed the Gospel, who had the means and wished to emigrate and live among Latter-day Saints as their neighbors. "If any such wish to go out with our people, and settle among them as good citizens, come along with us, and we will do you

good." Said he would extend to such the same privileges on ship board, as he might be able to bestow upon the Saints.

He then exhorted the Saints to pay all their debts and leave honorably, so that their testimony might have an effect when they were gone, and that they might not be ashamed to look every one in the face, for the time would come when thousands would desire to be with the Saints in the only place where peace would be found; and the Lord's servants would teach Senators wisdom, and rebuke strong nations afar off. He concluded by exhorting the Saints to righteousness, as husbands and wives, as parents and children, and as citizens, and prayed for the blessings of God to be upon all.

Singing. Benediction by Elder Moses Thatcher.

A concert was held in the same hall on Monday evening, which was well attended, and the choir, under the leadership of brother Charles Cook, performed some excellent pieces. President Richards delivered a discourse upon the benefits of proper recreation, and upon emigration matters. All were entertained and edified.

HOW THE GERMANS MAKE LOVE.

(*Leipsic Correspondence Boston Gazette.*)

Oh! you American lovers, rejoicing in your secret walks, your lonely rides, your escorts from evening prayer-meeting, those well-established rendezvous for lovers; you who can indulge in secret sighs, billets-doux, and poetry, little do you realize the inconvenience with which a modern German courtship is carried on. There are no secret interviews and smuggled letters to inspire the heart of an amorous German. If he has anything to say, he says it before anybody and everybody who happens to be in the room. If he calls upon the mistress of his affection, he beholds her quietly knitting a stocking in the midst of the family circle; and with all this array

of spectators must he unbosom his heart and woo his bride. By unbosoming his heart, I don't mean proposing. Unless he can watch a second behind a door in a ball-room, or elude for an instant the watchful care of the young lady's guardians, that momentous question, "Will you have me?" and its delicious answer, "Yes, dearest?" will never be whispered between them at all. He must go to *paterfamilias*, or some married friend whose affections are doubtless as withered as her features, and make them the mediators. When all is arranged, the engagement announced, and the romance entirely over, then he can see the lady alone, take her

occasionally to the theatre (when he wishes to do this before the engagement he must invite also the mother or the aforementioned withered relation), and indulge in a walk once a week. This extreme reserve seems at first glance the more unnatural, from the fact that Germans are essentially a romantic and poetical people. Their literature, their love of music and worship of art show this, no less than the mistaken and romantic attempts at chivalry among the students, and the tenderness and kindness one meets with everywhere: their politeness, rough though it sometimes is, and the interest, almost curiosity, which is taken in your affairs. But Germans have to look beyond mere flirtation and love-making. They are usually poor, and must choose a wife as the Vicar of Wakefield did, "for wear." A flashy, brilliant girl, who lacked the usual domestic instruction, would never do for them, and a lady who should throw off her reserve and openly accept the attentions of gentlemen, would, if she succeeded in keeping her character, never win a husband. German men are not easily caught by appearances. There are some sad stories connected with German engagements, owing to the excessive poverty of the men, and the necessity for almost every one to work his way from the bottom of the ladder. Frau Dr. S. told me with tears in her eyes of an elderly lady living near here who has

been engaged fifty years. At no time has her lover earned enough to marry upon, and now both are grey-haired, and approaching the grave, and though their hopes of marriage in life are over, they keep their vows sacred for another world. There are many such cases, doubtless, where a whole lifetime is one continued struggle between hope and despair, a struggle only ended with death. The struggle is not always on the part of the bridegrooms, for there is a custom here appalling to a man with several daughters and a small income. In America, if a lady consents to deliver up her own precious self, the sacrifice is considered by the enraptured lover quite sufficient; but here the lady must bring as a dowry all the furniture, linen, and household utensils; in fact, everything necessary to housekeeping. The absolute dismay of an honest German, with eight charming daughters and five hundred thalers' income, can be conceived where such a custom is in vogue. Perhaps this is one reason why mothers do not spend their lives like the English dowagers, in constant endeavours to knock their daughters off to the lowest bidder (I fear that "lowest bidder" will not be understood by the speculative Yankees),—I mean to the man who will take the smallest amount of money with them, for Englishmen never think of making the incumbrance of a wife without a jointure.

SUMMARY OF NEWS.

Mr. Stanton is exercising the functions of his office, holding necessary official intercourse with other departments, but is not officially recognised by President Johnson.

The village of Carpino, in the Neapolitan province, was a few days since partially buried by a fearful land-slip from the side of the mountain at whose foot the village stood. No lives were lost.

The arrears of business in the Divorce Court are again heavy. As many as 198 cases are standing for hearing in the ensuing term, of which 154 are to be tried without juries, 29 before common juries, and 15 by special juries.

A despatch from Canada states that a sharp earthquake was felt at St. Andrew's, Canada, on the night of the 14th of January. The same shock was also slightly felt at Montreal, accompanied by a loud noise.

The baptismal admonition of the Hindoos is as impressive on the bystanders as it is beautiful:—"Little babe, thou enterest the world weeping, while all around you smile; contrive so to live that you may depart in smiles, while all around you weep."